AN Admonishion to the Bishoppes of V-Vinchester, London and others &c.

Ecclesia, v.

Make no tariyng to turne vnto the Lord and put not of from daie to daie, for sodenly shal his wrath come, & in the time of vengeance he shall destroye the.

¶ From Roane by Michael wood, Anno. M. D. Liii. the first of October.

MAny great men and potentates of the worlde, when thei haue by their vnlauful and vnrighteous attemtes, brought themselues into extreme miseries, haue at laste much blamed their vnfortunable estate, for that they in due time lacked councel to haue withdrawen them frō such enterprises. So it is saide in the common Prouerbe. That the riche and mightye haue seldome good councell, excepte they get it of thē selues. For riches and hye dignitie causeth them to be more insolent, so that they can abide any thing better, then to be tolde of their faultes, and the rewarde of hym that shoulde franckely tell them the truth: may soner be a brokehead then otherwyse. Thys prudent men perceyuing, rather wythdrawe them selues from them, thē with wearying them selues in vayne, procure to them selues displeasure. And flatterers seyng a redy pray at their handes, dayly folowe vpon them, wyth vpholdyng their dedes and woordes good or bad Al is excellently deuised, prudentlye spoken, donelyke a good man. &c. Thus wyth their owne pride climbyng. and with flattery pricked forward, thei runne headlōg in their imaginatiōs, til they tomble downe into the pyt of destructiō, And then thei lay the blame frō them

them ſelues to other. Wherin dede they wold neuer heare other, but ſuch as ſerued, yea rather deceyued theyr affections wyth flatteries. But agaynſt ſutche headſtrõg haſtynes we are admoniſhed by the holy Goſt ſaying: Be not wiſe in thine owne conceit. Fear God, & depart from euil. Thys we wyſh that al menne wold well conſider in their enterpriſes. Firſt that ther is a God, not a blynd and deafe god, as the godles Heithen painted Iupiter at Create, but an euerliuyng God that ſeeth all the wayes of Adams children, that knoweth the oppreſſour and him that is oppreſſed, that wyl call all thynges into iudgemẽt and to accõpt and wyl render to euerye one his iuſt recompence vpon hys head. Hym oughte men to fear. For whatſoeuer thei attẽpt yet at laſt, that he determineth muſt cõe to paſſe, and his wyl in all thynges ſhall be accompliſhed. This I pray you to cõſider now in dew time, leaſt if you now forget it, it may hereafter chaũce to you as it hathe done to other, that in theyr wealth lyttle ſtudyed on theſe matters. God hath maruelouſly ſaued you from the handes of ſutche as hated you, and ſet you in hye dignitie, more then euer you had in your lyfe. And doutles it is to do good, and not euill, to correct and amend thinges amiſſe, not to deſtroy and

breake downe thynges that are in good
cafe and order. Your procedinges begin
ſtrangelye, in that you at the fyrſt go a-
bout to deface the holy woord of God,
to ſet aſyde Chriſtes inſtitution, and to
cal al this realme to blindeneſſe and er-
rour. For if you take away the lyghte of
Gods woord from the worlde: what cã
men loke for at your hãdes. but deſtruc-
tion and errour? Dauid ſaith: thy worde
pſalm. (O Lord) is a candel for my feete. and a
cxviii. light for my ſteppes. And Chriſt ſayeth:
Iohn. he that foloweth me, walketh not in
viii. darknes, but ſhal haue the lyght of life.
we knowe that you haue in tymes paſt
nothing fauored the Scriptures to be in
Engliſh, but haue euer winſed and kyc-
ked againſt them. but our hope was that
once you wold amẽd, conſidering how
Gods goodnes called you to repẽtance.
You were wont to alledge you dyd no-
thyng but as a common Coũſelour, yea
you obteſted by God, that when menne
were burned for the truthes ſake, you
nothyng procured to it, but dyd all that
you might to the cõtrari. we wer glad to
read this in your writigs, but we beſech
you let the ſame nowe appeare in your
dedes, ſo ſhal we the better beleue your
writinges. But if nowyou rayſe a newe
perſecution for the wordes ſake. truely
it ſhal be manifeſt to al mẽ, that ye were

gil ty

gilty of al the blod that hath bene ſhed before time for the word of god. which blod (though it be yet vnadueuged) yet it remaineth freſh and new in the ſyght of God, wyth Abels bloode crying vnto God, and with the bloode of the holye Martirs ſaying: Howlonge tarieſt thou Lorde holy and true, to iudge and to auenge our blode on them that dwell on the earth? Doute ye not but their crye is heard and not forgottē afore God. For he maketh inquiſition for their bloode, and remembreth them, and forgetteth not the complaint of the poore. The office of a Byſhop is not to be a Butcher, it is to preache Gods word, not to put it downe, to help ſuch as be captiues, not to caſt into pryſon the ryghteouſe that are at liberty, to carry the poore lambes vpō their ſhoulders, not to ſeke al meanes poſſible to conſume them with fyre or halter. O miſerable lambes that ſhall haue ſutch Shepherdes, whoſe ſtudy is not to feede them, but to kepe them frō the paſture of Gods word, and to poyſon them with dreames of mens imaginations. O horrible iudgement of God, that Chriſt and his Goſpell ſhal be called new learning and hereſye. what can the Turcke do more then rayle agaynſte Chriſt and blaſpheme his holye Teſtament? Yet muſt Chriſten men be compel-

ge. iiii
Ap. vi

Pſ. ix.

i. Tim iii.
Ezech xx xiii

led to hear Antichriſt, and to hold their peace, when the blood of the new Teſtament is blaſphemed. what is in your lattin Maſſe, to edify with the churche
i. Co. xiiii of England? S. Paule ſaith: that al thinges read or doone in the common congregation, ſhould be done in that tonge that the congregation vnderſtandeth, that the vnlearned may ſay Amen. And Boner hath ſet vp agayne in Paules Saleſburi latin portace, wherof the lai men vnderſtãdeth no word, and God knoeth no more do the greater parte of the portas patterers. we know that S, Paul had the ſpirite of Chriſte, and what can we iudge of Boner doing contrary to Saynt Paules doctrine? Yf the moſt godly and perfecte booke of ſeruice (which euen you your ſelfe haue both in preachynge and writing cõmended) pleaſe not him, why doth he not ſet out his church ſeruice in Engliſh? But he knoweth weli nough that there is ſutche monſtruouſe thinges in it, that if it were in Engliſhe, Engliſh boies would laughe it ſcorne. Sutch lyes ar in the ſaītes legendes, ſuch manifeſt errours, that no coullour cã defend them Yet muſte theſe occupye the place, and that in lattin to make ſymple and plaine people beleue, that ther is in the lattin tong. ſome priuy holy miſtery Truthe needeth no cotners or clokes to hyde

hide it ſelfe, nor to be in a ſtraunge hid
tong, as errours euer ſeke the miſtes of
darknes to be their ſhield and defenſe
Euery one that doth euil (as Chriſt ſai-
eth) hateth the lighte, and cõmeth not Iho iii
to the light, that his dedes ſhould not
be reproued, but he that doth the truth
commeth to the light, that hys deedes
maye be knowen, for they are done in
god. Chriſt ordeined the holy cõmuni-
on that chriſten men ſhoulde together
eate the holy bread, and drinke the ho-
ly cuppe in the remembraũce of his bo-
dy broken, and his blood ſhed. And S.
Paule deliuered to vs the ſame that he
receiued of the Lord, commaundynge
vs ſaying: as oft as ye ſhal eate of thys
bread, and drincke of this cup, ye ſhall
ſhew the Lordes death vntil he come.
I prai you, how is this obſerued in your
priuate maſſes, wher your chauẽ preſtes
(for the more parte) can as well buylde
Poules ſteple, as fulfil Poules cõmaun-
demẽt. you haue not one word of ſcrip
ture to maintaine this prophanation of
chriſtes inſtitution. And it is an horrible
and fearful thing that euer man mortall
ſhould preſume ſutch great impietie a-
gainſt the immortal and euerluig god.
You rage ſore agaynſt maried prieſtes
which haue for them gods woorde. but i. cori.
you forget the vnchaſte and deteſtable vii.

Sodo-

Sodomies, incestes, aduoutries, fornications, murdring of infants, that hath bene foūd in the vnmaried sort of shauelinges, which haue no word of god but this: for sutche thinges sake, commeth the wrath of god vpon the children of
Ephes.v. vnbeliefe, and whoremongers and ad-
i.cor.vi. uouterers shal not inherite the kingdōe
and.vii of Christ. You bishops shoulde laye no snares to dampne mens soules, but rather helpe them oute that be in sutche dampnable estate, and that which gods word leaueth at libertie, you ought not to bring into bōdage. That you depriue the maried prestes of their offices & liuinges, it is very straunge, and no word of god haue ye so to doce. And we nothing doubt it, but thoughe god at this present exercises the patiēce of his seruantes, yet he wil at last remember hys promise. For the troubles sake of the oppressed, and because of the cōplaint
Psal.xi. of the poore, I wil vp (saith the Lorde) I wyll helpe them, and set them at rest. And in Esai the lord saith: wo be to the
es.xxxiii. thou robber, shalte not thou be robbed also? & thou that despisest other, shalt not thou also be despised? The lord wil doutles heare the sorowful wepings of the poore widdowes and fatherles children which by this robbery are dryuen to beggerie, The lord heareth the prai-

er of

er of the oppreſſed (ſaieth Sirach,) He wil not deſpiſe the praier of the fatherleſs, nor the widdowe lamentably complayning to hym. Doth not god ſee the teares of the widdow, and hear her exclamation againſt ſutch as cauſe her to wepe? from her cheke they aſcend into heauen, and the lorde that fauourablye heareth her, wyll haue no pleaſure in them. For gods honor therfore, and for feare of his iudgement, cal theſe things to your minde, and ſomewhat mitigate theſe haſty and raſhe doinges, whiche are againſt god & his word. For though the lord hath called you to be a ſcourge to other, yet remember he cõmaudeth you to do nothing vnrighteouſelye, for he is a god that willeth none vnrighteouſenes: their may no vngodly perſone dwell with him, ſutch as be cruell, may not ſtand in his ſight. He is enemy vnto al wicked doers, he deſtroieth the lyars and abhoreth the bloode thirſtye and deceiteful. And as you now are reyſed to ſcourge others: ſo if you vexe the innocent, doutles the lord will throw you downe, and rayſe vppe them that ſhall ſcourge you againe, and fulfill Chriſtes worde: with what meaſure ye meate to other, the ſame ſhalbe meaſured to you againe, Remember we beſech you, that as glorye

Eccl.xxxv.

Eccl.xv. pſalm.v.

Mat.vii. Luk.vi.

as glory groweth, so enuie against you groweth, not of good, but of euell men, who thoughe they nowe lyke Echo rebound euer with pleasaũt soũd of your owne voice, yet wil they (if god a little withdrawe his hande from you) be the first that shal reioyse at your fall. God wil withdraw his hand from you, if you repugne against his word, if you seeke to deface his truth, to cast aside Christes supper, to condempne mariage, to set vp againe idolatrie, superstition and errour, to bring in againe that sodomitical fained chastetie, that drew infinite vnto eternal dampnation. We neede not recite vnto you exãples what god hath done with princes and potentates, that haue enterprised to resist his truthe, or els to abuse it to their owne priuate lustes, seing you haue not onely read, but sene before your eyes. Onelye we praye god you may remember what was said to S. Paule. Saule Saule why persecutest thou me? He saide: Lorde who art thou? The lord saide: I am Iesus whom
Act. ix. thou persecutest, it shal be hard for the to kicke against the pricke. It is the lord Iesus that in his members suffereth, it is his worde that is hated and persecuted, it is he that mercifullye calleth you to repentaunce, and he is able inoughe to represse all violence done agaynste him,

him, but as he came from heauē to ſaue ſinners, ſo wolde he rather call Saule to repentance, then caſt Nero into deſtruc= tiō. But when al thinges ſhal declar you impenitent, & manifeſt rebellour againſt godes worde, then without doubte the lord wil no more ſpare you, thē he hath before time ſpared other. For goddes ſake therfore beware in dew time and take example at others, leaſt other here after take example at you. Iudas betray ing the truth, purchaſed the blody feld, for he hong himſelfe, and all his guttes burſt forth. Pharao perſecuting the peo ple of god, got gods vengeaunce & ma= ni folde plages vpon Egipt, and he that thirſted blood, was drowned in the red ſea. Iamnes and Iambres his prophetes were at laſt compelled magre their her= tes to acknowledge the finger of god. How wel ſped Hieroboam for erecting his golden calues at Bethell and Berſe= ba? Looke for no better rewarde for e= rectiug your ſatiſfactory ſactifice. But how craftely do you cloine in this. you wil commaunde no man, but they ſhall ſay you. gratifie the quene. God graunt the quenes grace plainly to ſe your fal= hoode, we are afraid you wil bring the wrath of god vpō her & al this realm of England, as the p̄ſtes & pphetes of Dan & bethel brought it vpō the kings of Iſ= raell

actes. i.

ero. xiiii.

ii. Tim. iii

iii. re. xiiii

tael and Iuda. you tel the quene the peo
ple is desirous of Masses, and that they
neuer fauoured the scriptures, and you
tell the people, the quenes pleasure is
that they receiue againe the masse and
popetie. Thus you cause no small num-
ber of harts to be withdrawen frō that
hartty loue and affectiō that thei ought
to beare to the quenes highnes, and as
mutch as in you is sowe the sede of dis-
cention, which the lord of heauen keepe
from amonge vs, and graunt you to take
wiser waies. The people doubtles was
fully staied in conscience, and quieted in
the right way of gods word, and wolde
haue continued in the same, if you and
others had not wyth your dampnable
persuasions, craftie suttelties, cruell
hādlings. &c. gone about to peruert thē.
And euerye man maye se, that some for
hope of lucre and promotion, some for
feare of punishment and losse, are redy
to retourne as dogs to their vomit, and
swyne to their former puddell. As for
such as al this time haue dissembled, &
now openly declare their cankred sto-
mackes, as redye to tourne with euery
Winde as any weathercock. No marueil
of their incōstantie in religion, for their
groūd is not the sure foūdation of gods
word, but the slipperie sand of pleasing
mē. Ye shal do doutles a goodlie act to

serue

ſerue ſutche mens affections, and to re-
bell againſt gods truth. Dout not but at
laſt ye ſhal haue ſome cardinals hat for
your laboure. Achab with his baall and iii. Regu.
kemurius, gotte to himſelfe thre yeates xvi. xvii.
without raine, and wher the dogs licked xviii. xxi.
Nabothes blood, thet was Achabs blod iiii. Re. ix
licked of dogs alſo. And he that ſpoiled and. x.
the poore of his vineyarde, by gods iuſt
iudgement loſte his kiugdome with the
deſtruction of all his children. Thincke
not but god can raiſe a Hiehue when his iiii. Regu
pleaſure is, and will doo it when Achab xxi.
leaſt loketh for it. Though poore Eſai-
as muſt be counted an hetiticke, yet god
wil auenge his blod, and the blood of al
his ſeruants the prophetes that Manaſ-
ſes hath ſhedde.

VVe wolde ye wolde rede Helias let- ii. Pa. xxi
ter ſent to Ioram, and conſider that ye
walking in Iorams wayes, may (except
ye repēt) haue Iorams reward. Mathan ii. Para.
the high biſhop of Baall for his greate xxiii.
paines takē in Baals ſeruyce, was at laſt
offred vpon Baals alter. But percha ūce
ye wil righte ſwetely deride this letter, ii. pa. xxv
and ſay as Amaſias ſaid to the Prophet
rebuking him for his Idolatry, and ſay-
ing: whi worſhippeſt thou the Goddes
that deliuered not their people oute of
thy hande? he anſwered: Arte thou one
of the kynges councel? Holde thi peace

that

that I ſle the not. So you wil ſay: Hold thi peace thou heretike, or come fourth to diſpute thi matters. If ye wil diſpute by the holy Scriptures, by the Doctors of the primatiue church, it is alredi profred vnto you, but ye know ye can haue none aduãtage that wai, for your owne conſiercce accuſeth you. that ye are not able to ſtande, either with Scriptures or auncient Doctours to preuaile againſte the truthe. As litle honoure will come therof to you in diſputyng: as is alredy wonne in writynge, therefore your olde argumentes (which your preachers now at Poules croſſe, moſt earneſtly beat into the peoples heades) are ſures by. fyre & faggot diſpatcheth at once, but happie were ye, that ſuch argumentes were not made againſte you, well then, marke what the Prophet anſwerd Amaſias at his departing, and know certainly it wil come to paſſe. The hande of the Lorde is not ſhortned. Thongh our iniquities at this preſent haue iuſtly prouoked his anger ouer vs, he will at laſte pitie vs for his ſonne Chriſte our lordes ſake. And we nothig doubt, but as he his al mightie & can deliuer: ſo he his al ful of good
Luk. xviii nes and wil ſaue all that truſt in his mercie and call vpon him day and night. And thankes to God the people hathe other eyes, then they haue had in times paſt.

past. The holy woord of god hathe not
been all so baren, as you woulde it had
been. Men haue some knowledge bee-
twene a latine satisfactori popishmasse
and Christes Communiõ truly ministred
according to the ghospel. Though you
bost chastitie of pristes, men know a dif-
ference betwene a single lyfe, & a chast
life. It is not. Vii. yeares since some of
your vnmaried pristes, yea as it said one
of your great doctors, were complained
on for their hote chastitie that bournt a
woman. Men remember yet since some
pristes were indicted for getting wemen
with childe, and murdering the childrē
when thei were borne. Oh horrible cha-
stitie to be suffered amonge Christians.
God doubtles will viset these thinges
in due time, as he visited the sinnes of
the wicked before time. Marke how He actes. xii.
rod was eaten with wormes. Nero slew ii. Mac. ix
himselfe. Iulianus confessed Christ in
death against his wyl. Antiochus stanke
aboue the earth. But to comenerer out
daies. More & Fisher with frier Forest
& other, desperatly died in the contēpt
of the gospel. Dudlei a disceitful tirant
deceiued with hope of pardō, blaspheme
med the gospel at the hour of death. of
whom ye make a piller to staie vp youre
Church. Beware of the sine against the Mar. iii.
holy gost, which shal not be forgeuen in

this

th's worlde, not in the worlde to come. Those that dispise Moses, die without redemption, vnder two or .iii. witnesses: Hebrc. x. but howe sore shall punnishment remaineth for thē, that tread vnder fote the bloud of the newe testament, and raile vppon the spirit of grace. Once again we beseche you, for Iesus Christes sake, and for the hope of the life to come, ād for the iudgement that we all must come afore: remember these thinges, and think that he that wrote this for your admonishion loketh for no preferment at your hād but writeth it, if perchaūce ye be not altogether a damnable desperate. ye may conuert to God, reuerēce his holi word geue place to his truthe, & be saued frō the wrath of god that is to come. God graūt vs al mercie and grace to turne to him, that we may be able to stād before the lord at his cōming, when he shall arise to iudge the earth. Reade the secōd Psalme, and se what shall happē to the rebels against the Lorde and Christe his sonne. Therfore feare the lorde, do homage vnto his son, serue him with trēbling & feat, receiu his doctrine, least he be angry with you, & so you perishe frō the right wai. for when his wrath shall be kindled like fire (which shalbe shortelie) blessed shal al those be that trust in him.

Amen.